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ABSTRACT

This paper offers alternatives to curriculum research. It examines Bruner and Schwab's transformation since their espousal of the structure of the discipline-based inquiry in curriculum, Beitell and Eisner's call for going to the roots of curriculum thought, and the reconceptualists' urgings to recognize the need to consider the deep level structure in curriculum inquiry. The paper details three orientations to curriculum research: the empirical-analytic, the situational-interpretative (phenomenological), and the critical inquiry. The conclusion offers a personal orientation toward curriculum inquiry based on the examination of several doctoral dissertations. (Author/LD)

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Toward Curriculum Inquiry In a New Key

TED T. AOKI
The University of Alberta

Occasional Paper No. 2

Department of Secondary Education
Faculty of Education The University of Alberta

CURRICULUM, MEDIA & INSTRUCTION

EA 012 381

To Our Reader:

This paper is part of the Department of Secondary Education's CMI Publication Series. It is an occasional paper, and as such we invite you to focus on a dimension of the field of CURRICULUM, MEDIA AND INSTRUCTION. It is also an informal paper and as such it is meant to allow the author to bring to the reader thoughts at some moment of development, from an early exploratory moment to a later more refined moment.

The series hopefully will consist of papers "occasionally" printed as relevant papers come our way. We see them as conversation pieces - "thought-works" that might engage readers and, possibly on occasions author and reader, to come together in a face-to-face "talk-talk".

Thus, we recognize the papers as being essentially incomplete, rooted in the idea that collaborations cannot be exhausted by an actual paper nor any actual reader. We ask you, our reader to collaborate by using the papers to grasp the reason for the essential incompleteness, that is, we ask you to grasp the conception of analysis which makes the papers possible. We ask you this because we feel that these papers themselves, although they have to be used to make the point, are never the point.

The point is, as far as we are concerned, in collaborative dialogue.

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ABSTRACT

In "Toward Curriculum Inquiry in a New Key", the author, somewhat disenchanted by a lack of significant advances in curriculum research in recent years, suggests alternative modes. He begins by considering curriculum literature based fundamentally on Tyler's formulation of a curriculum rationale in 1950. As bellwether signs calling for serious reexamination, he cites Bruner and Schwab's transformation since their espousal of "the structure of the disciplines" based inquiry in curriculum, Beitell and Eisner's call for going to the roots of curriculum thought, and the Reconceptualists' urgings to recognize the need to consider in curriculum inquiry the deep level structure and intent base within perspectives entertained.

Rejecting as inadequate curriculum thought centres such as "the teacher", "the child", "the structure of the discipline", and "society", the author opts for a broader frame that can embody "man and world". Adopting a new focal centre, the author claims that he is able to entertain alternative root orientations that can guide curriculum inquiry.

Using Habermas' framework, the author sketches three curriculum research orientations: the empirical analytic, situational interpretative (Phenomenological), and critical. He concludes by providing a personal reflection of his own orientation toward curriculum inquiry.

TOWARD CURRICULUM INQUIRY IN A NEW KEY

- Ted T. Aoki* -

1.0 Introduction

> "There are some good indications that educational research may have reached a crisis stage with its major Fisherian experimental design tradition and perhaps that the paradigm has never worked."[1]

Whether we agree or not with A. J. Magoon that educational research is in a crisis stage, there are no doubt noteworthy indications of search efforts for alternative research possibilities in education. The convening of this conference, Phenomenological Description : Potential for Research in Art Education, is in itself such an indication.

The theme of the Conference reminds me of Aldous Huxley who some years ago admonished us to

> "intensify our ability to look at the world directly, not through the half-opaque medium of concepts which distort every given fact into the all too familiar likeness of some generic label or explanatory abstraction."[2] (Emphasis mine)

In these words Huxley reflects a research attitude with a familiar ring to phenomenologists: "to the things themselves" which,as a mode of inquiry, H. Spiegelberg has described thus:

> "The direct investigation and description of phenomena as consciously experienced, without theories about their causal explanation and as free as possible from unexamined preconceptions and presuppositions."[3] (Emphasis mine)

Some educational researchers have begun to show serious interest in "the directly experienced", marking for education a real advance. In this paper I wish to explore, from a curriculum generalist's perspective, some thoughts on possible new directions in curriculum inquiry. This personal exploration has been motivated, in part, by my general disenchantment with the lack in recent years of fundamentally significant advances in curriculum inquiry and, in part, by my fervent hope that the talks and discussions at this conference act as a spur toward vitalized curriculum research praxis.

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* Paper presented at the Conference on Phenomenological Description: Potential for Research in Art Education Sponsored by The Division of Graduate Studies in the Fine Arts, Concordia University, April 6 - 8, 1978. Dr. Aoki is currently Chairman, Department of Secondary Education, University of Alberta.

2.0 Some Bellwether Signs in Curriculum Inquiry

Since Ralph Tyler's formulation in 1950 of the curriculum Rationale,[4] curriculum writings over the last quarter century have been abundant, making it increasingly difficult to make sense of the path or paths being trodden. The bulk of this literature, however, has been devoted to the elaboration of Tyler's language of ends-means relationships through the use of increasingly sophisticated but reified languages of systems theory, games theory, decision theory, and the like.

However, since the sixties there have been bellwether signs in curriculum, a few of which we should take serious note. We who are in the domain of curriculum studies remember the early sixties when much was made of Jerome Bruner's The Process of Education,[5] wherein the understanding of the "structure of the disciplines" was considered to be the open sesame to Curriculum Studies. Not many of us remember, however, how Bruner in 1971, ten years after the publication of The Process of Education, announced what amounted to a refocus away from his earlier stance:

> If I had my choice now, in terms of a curriculum project for the seventies, it would be to find a means whereby we could bring society back to its sense of values and priorities in life. I believe I would be quite satisfied to declare, if not a moratorium, then something of a de-emphasis on matters that have to do with the structure of history, the structure of physics, the nature of mathematical consistency, and deal with it rather in the context of the problems that face us... . We might put vocation and intention back into the process of education, much more firmly than we had it there before.[6]
>
> (Emphasis given by Jerome Bruner).

Likewise, J. J. Schwab, heavily involved in the sixties with science oriented curricula (e.g., Biological Sciences Curriculum Studies), advocated, as did Bruner, curriculum thought controlled by the codification of disciplined knowledge. However, by the onset of the seventies, we find him grimly commenting to curriculum people:

> "... the field of curriculum is moribund, unable by its present methods and principles to continue its work and desperately in search of new and more effective principles and methods... . The field has reached this unhappy state by inveterate and unexamined reliance on theory in an area where theory is partly inappropriate in the first place and where the theories extant, even where appropriate, are inadequate to the tasks which the curriculum field sets them."[7]

At the turn of the present decade then, we find both Bruner and Schwab giving recognition to the inadequacies of existing curriculum inquiry modes but unable at that time to suggest fundamentally new directions.

Among the few educators who, early in this decade, called for the need for probing into the deep structure underlying curriculum research thought

are two educators, Kenneth Beittel and Elliot Eisner, both grounded in art education. I have found them seriously questioning underlying presuppositions of the dominant tradition in curriculum conceptions and research, calling for close examination of curriculum orientations at the root level. In Alternatives for Art Education Research,[8] Beittel urged the uncovering of "the root metaphors in art education", "the experiential core of art", "the expressive situation", and in Conflicting Conceptions of Curriculum,[9] Eisner asked for surfacing "conceptual underpinnings" and "the goals and assumptions...of major orientations to curriculum." Theirs has been a vibrant call for calling into question the constraining mould of tradition.

In like vein, curriculum generalists labelled "Reconceptualists" have begun recently to press for recognition of the deep level value and intent base of underlying curriculum perspectives. For instance, James Macdonald, one of the senior members of the Reconceptualist School has commented:

> "In the field of curriculum we have been fussing about with the problem of values and perspectives for some time... . It is clear that curriculum thinkers have been unaware of the different levels and kinds of value perspectives that are involved in curriculum thinking."[10]

Likewise, Michael Apple concerned with the assumptions that educators bring to their curriculum work, pointed to the fundamental difficulty of curriculum thought modes that rest on the models and language systems that are applied to designing educational environments and to a large portion of educational research. He has called upon curriculum researchers to become aware of the latent dilemmas involved in the modes of discourse they employ, discourse that tends to obscure fundamental human interests. He has argued that

1. educators, especially members of the curriculum field, have taken an outmoded positivistic stance that disarms critical self-reflection and have given it the name and prestige of the scientific method,

2. that because of our lack of reflectiveness, we have perceived our dominant style of scientific rationalizing as being interest free, when this may not be the case, thereby contributing to an already strongly manipulative ethos of schooling,

3. that educators may find it necessary to seek new forms of rationality that are less restrictive than those on which they have drawn so heavily in the past if they are, in fact, to design more humane educational environments.[11]

It is quite apparent that the foregoing authors, particularly Beitell, Macdonald and Apple, have identified the crisis in curriculum research as related to the mono-dimensional effect of the dominance of the traditional orientation to research, what Paulo Freire[12] has termed a "limit-situation" within which many curriculum researchers seem encapsulated.

What seems to be needed in curriculum inquiry, therefore, is general recognition of the epistemological limit-situation in which current curriculum research is encased, i.e., a critical awareness that conventional research has not only a limiting effect but also to some degree a distorting effect on new possibilities in curriculum research. Accordingly, we need to seek out new orientations that allow us to free ourselves of the tunnel vision effect of mono-dimensionality.

Such a search beckons us to probe and to clarify perspectives underlying research approaches. Fortunately, we in North America, witnessing a reverse-Columbus phenomenon, have discovered European scholars and their disciples whose scholarship Radnitzky [13] has collectively identified as the "Continental Schools of Metascience". These Continental scholars have been concerned with "Ways of Looking at Science", and their insights into these ways have provided us with a rich avenue that could open up possibilities for curriculum research. Notable among these scholars is Jurgen Habermas, an anthropological philosopher, whose tri-paradigmatic framework will be discussed in this paper.

3.0 Centring Curriculum Thought

The term "curriculum" is many things to many people. In attempts to give focus curriculum people have tried to centre their thoughts on the teacher (as in the "teacher-centred curriculum"), on the child (as in the "child-centred curriculum"), on the structure of the disciplines (as in the "discipline-centred curriculum"), on society (as in the "society-centred curriculum), and so on. I find these centering attempts too confining, and I believe that in spite of some years of activity based on these centres, these research activities have failed to make significant advances in curriculum thought. I criticize these "centres" for not providing sufficient scope and contextuality that allow entertainment of views of human and social acts we call "education". Hence, I find it important to centre curriculum thought on a broader frame, that of "man/world relationships", for it permits probing of the deeper meaning of what it is for persons (teachers and students) to be human, to become more human, and to act humanly in educational situations.

Given this centre, which I consider to be irreducible, I am able to view man situated in his world and acting upon himself and his world. Translated into a school situation (see Figure 1) I can view two persons, one typified as teacher (P_t) and the other as student (P_s) with their intentional acts directed towards each other and a displayed object (D), be it canvas, a painting, or arting guiding image or idea. I can see the teacher and the student, as Dr. Wagner stated in his conference paper, as "humans with their volitions, aspirations, goals, feelings and intentions" [14] Such a centre will allow me to view a teacher or the student as "an individual in his dual appearances as a thinking and willing being within the immediate spheres of his experience and as a social actor involved in interchanges with others in face-to-face relations."[15]

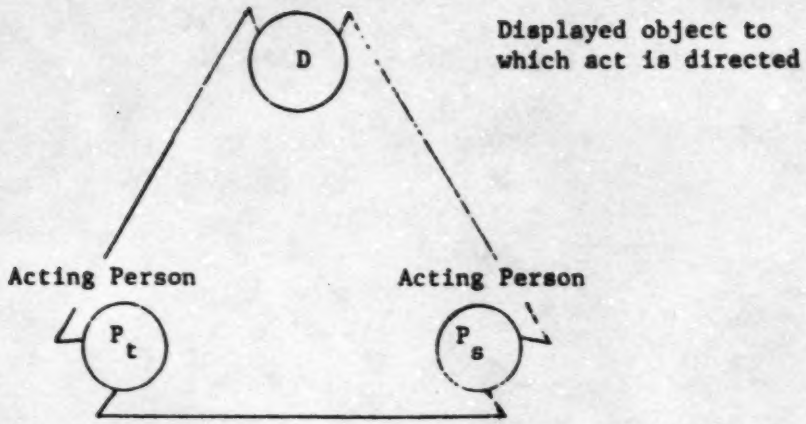


Figure 1: Intentional Acts of a Teacher and a Student

If curriculum is given such a centre, we can begin to unfold manifold ways of viewing "man/world relationships" (including man-man relationships), making possible the discovering of perspectives which undergird curriculum thought.

In this paper concern is, of course, for alternative curriculum research perspectives or orientations. Hence, it is appropriate to ask: Is there a formulation of orientations that can advance our search?

4.0 Multiple Orientations in a Curriculum Evaluation Research : An Examplar

> "No program can be evaluated in its entirety. But we can increase our vision of whatever we are viewing through the employment of as many perspectives as we can find appropriate and utilize for our purposes."[16]

A province-wide curriculum evaluation research we just conducted can serve as an exemplar of how multiple perspectives can guide curriculum inquiry, in this case, an evaluation of a provincial school curriculum. In launching the British Columbia Social Studies Assessment,[17] we initially posed the question: What are possible ways of approaching the phenomenon of Social Studies in British Columbia?

We took our cue from what Beittel called appropriately the "Rashomon effect", a notion borrowed from Kurosawa's acclaimed film in which the same event is disclosed interpretatively from different perspectives. Simultaneously, we were mindful of the need to counter-balance the dominant orientation in evaluation, a point M. Q. Patton ably pointed out recently:

> "The very dominance of the scientific method in evaluation research appears to have cut off the great majority of practitioners from serious consideration of any alternative

> research paradigms. The label "research" has come to mean the equivalent of employing the Scientific Method...of working within the dominant paradigm."[18]

We began our evaluation work aware of the need for multiple perspectives, and of the potential of Jurgen Habermas' tri-paradigmatic framework[19] in providing alternative orientations appropriate for our evaluation research interests.

Guided by these orientations we projected evaluation plans, conducted evaluative activities and compiled six reports. The diagram given below shows how the reports match the framework containing the three paradigmatic orientations.[20]

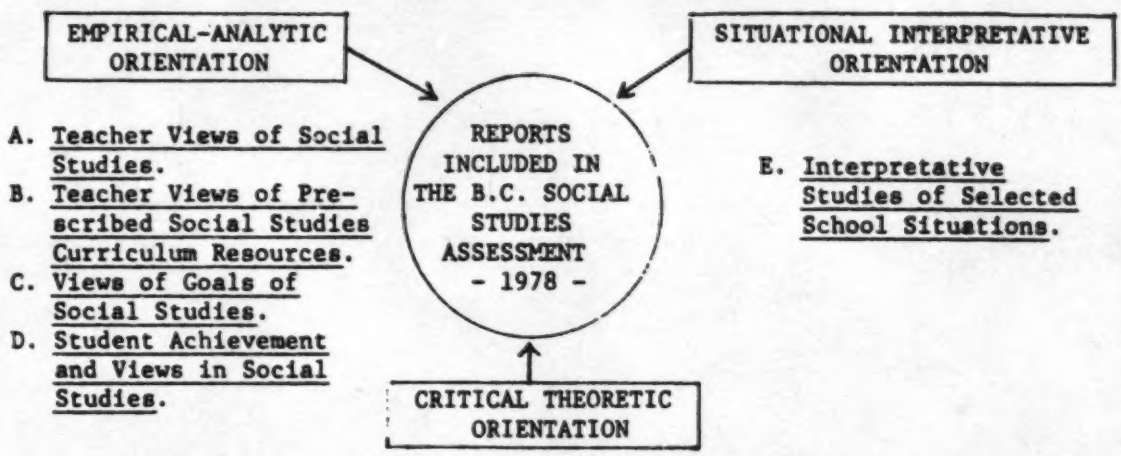

EMPIRICAL-ANALYTIC ORIENTATION
SITUATIONAL INTERPRETATIVE ORIENTATION
REPORTS INCLUDED IN THE B.C. SOCIAL STUDIES ASSESSMENT - 1978 -
CRITICAL THEORETIC ORIENTATION
A. Teacher Views of Social Studies.
B. Teacher Views of Prescribed Social Studies Curriculum Resources.
C. Views of Goals of Social Studies.
D. Student Achievement and Views in Social Studies.
E. Interpretative Studies of Selected School Situations.
F. "An Interpretation of Intents of the Elementary and Secondary Curriculum Guides" (in Summary Report, 1978).

Figure 2. Orientational Framework of the Reports Included in the B.C. Social Studies Assessment 1978.

The orientational framework we used provided three root orientations: the empirical analytic orientation, the situational interpretative orientation, and the critical reflective orientation.

It is to these orientations that we must now turn.

5.0 Three Curriculum Inquiry Orientations

> "Man has been set in this world that surrounds him, with its rich and varied activities. It may be conceived by the human intelligence and formed by human action and endeavour. Schleiermacher calls this world, as opened to our reasoning, understanding and to our activity, the universum... . It signifies that

> great totality of being and becoming, of nature and of history in which we ourselves are partly links and partly masters that forge the chain. Our relation to this universum...is manifold.[21]

Man's relation to the world is manifold, and man relates to this world through varied activities. The quality of the relationships and the kind of activity depend on the orientation man assumes in establishing his relationship with this world.

In curriculum inquiry, there is an array of orientations that a researcher might adopt (see Figure 3). Here are three possibilities. First, there is the empirical analytic inquiry orientation in which explanatory and technical knowledge is sought. This research mode is familiar to us as "science." Second, there is the situational interpretative inquiry orientation in which research is conceived of as a search for meaning which people give in a situation. Such an account is called phenomenological description. Third, there is the critical inquiry orientation which is gaining some visibility in research literature. Researchers within this orientation are concerned with critical understanding of fundamental interests, values, assumptions and implications for human and social action. These orientations are discussed briefly in the following sections and a chart summarizing these discussions is included.

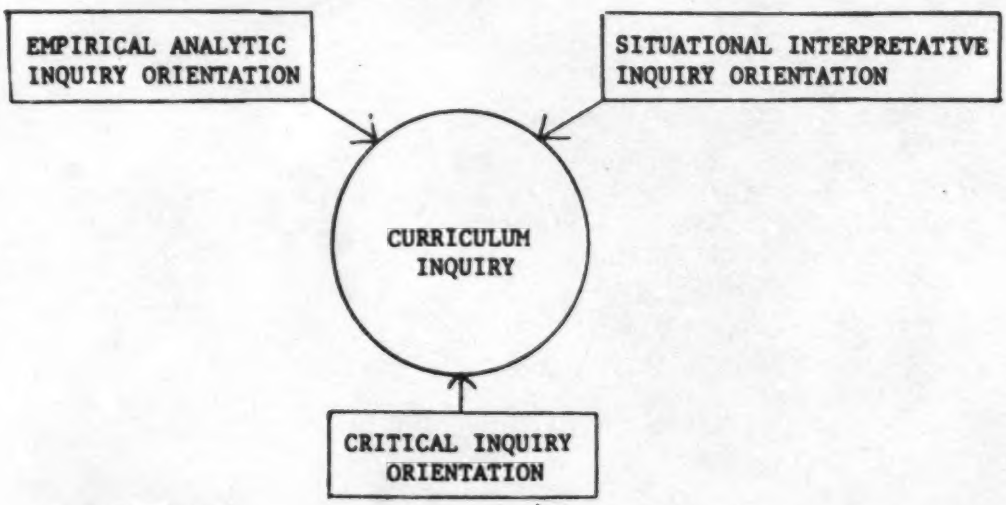


Figure 3. Possible Orientations to Curriculum Inquiry

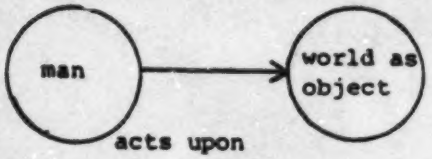
THREE ORIENTATIONS TC CURRICULUM INQUIRY

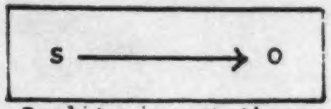
(T. Aoki)

"Man experiences three root activities: WORK, COMMUNICATION and REFLECTION. These activities yield three forms of knowledge: NOMOLOGICAL, SITUATIONAL INTERPRETATIVE, and CRITICAL."

EMPIRICAL-ANALYTIC (Technical) ORIENTATION	SITUATIONAL INTERPRETATIVE ORIENTATION	CRITICAL ORIENTATION
Root Activity: Intellectual and technical WORK (relating man to natural world).	Root Activity: COMMUNICATION (relating man to social world).	Root Activity: REFLECTION (relating man to self and social world).
Interest: in intellectual and technical control of world. Interest also in efficiency, certainty and predictability.	Interest: in experientially meaningful, authentic intersubjective understanding (in terms of meanings to actors)	Interest: in improving human condition by rendering transparent tacit assumptions and hidden assumptions and by initiating a process of transformation designed to liberate man.
Knowledge Form: Nomological knowledge (facts, generalizations, cause and effect laws, theories). Understanding is in terms of facts, etc. Knowing: empirical knowing. Explaining: giving causal, functional or hypothetico-deductive reasons.	Knowledge Form: Situational knowledge. Knowing of structure of interpretative meanings. Understanding is in terms of meanings people give to situations. Knowing: giving meaning. Explaining: striking a resonant chord by clarifying motives, common meanings and authentic experiences.	Knowledge Form: Normative knowledge. Knowledge of thought and action to improve humanness and human/social condition. Understanding is in terms of reflection. Knowing: critical knowing that combines reflection and action. Explaining: tracing to underlying unreflected aspects to call for action.

Man/world relationship
"man and world"





Reality is out there.

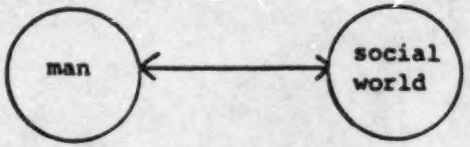
Life in this world can be explained with certainty, predictability.

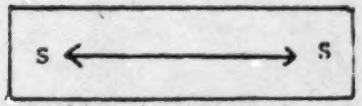
Theoretical Studies
- Behavioural Theory
- Systems Theory
- Cybernetics
- Structural Functionalism

Some Scholars
- Descartes (I think; therefore I am).
- Locke
- Skinner
- Vienna Scholars

Evaluation (Ends-Means)
- Achievement oriented
- Goal Based Evaluation
- Criterion Referenced Evaluation
- Cost Benefit Evaluation

Man/world relationship
"man-in-his- social world"





Reality is intersubjectively constituted.

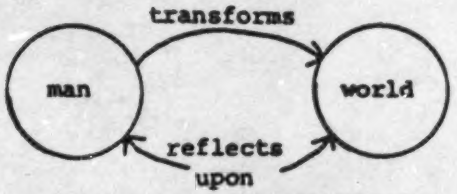
Life is a mystery.

Theoretical Studies
- Phenomenology
- Sociology of knowledge
- Ethnomethodology
- Linguistic Analysis
- Hermeneutics

Some Scholars
- Schutz, Berger and Luckman
- Garfinkel, Goffman
- Husserl - (To the things themselves)
- Spiegelberg, Cicourel
- Palmer, Hirsch

Evaluation (Situational Interpretative)
- Phenomenological Interpretative Evaluation

Man/world relationship
"man-in-his-world, with his world"



Reality is in praxis (thought and action).

Life can be improved.

Theoretical Studies
- Critical Theory
- Critical Social Theory
- Psychoanalysis

Some Scholars
- Gouldner, Adorno
- Wellmer, Marcuse,
- Habermas
- Frankfurt Scholars,
- Utrecht Scholars.
- Paulo Freire

Evaluation (Critical)
- Discovering Underlying Assumptions, interests, values, motives, perspectives, root metaphors, and implications for action to improve human condition.
- Uncovering ideologies.

5.1 Empirical Analytic Inquiry Orientation

Of the three orientations, the empirical analytic is without doubt the dominant one in education research communities throughout North America. The "scientific" enterprise, as most educators know it, is embedded in this orientation and carries with it the weight of tradition and prestige. Research in education is typically defined in terms of this orientation, and in typical graduate research seminars in education, we find faculty and graduate students devotedly engaged in mastering the rules and techniques of complex and sophisticated designs and analyses appropriate for this orientation. By rigor in research is often meant understanding the complex research designs and sophisticated mathematics based statistical analyses appropriate for this orientation.

According to Habermas, the root human activity of those engaged in empiric-analytic research or its utilitarian derivatives (applied sciences) is intellectual or technical work. Seen as a productive process, intellectual or technical work has as its basic intent a cognitive interest in control of objects in the world. By acting upon the objectified world man through work transforms it, in the process generating empirical analytic and technical understandings which enhance efficiency, certainty and predictability. Thus, the form of knowledge sought is nomological and law-like knowledge that gives man explanatory power, understood within this orientation as equivalent to giving cause and effect, functional or hypothetico-deductive statements.

Within this orientation is technical interest in the utilization of predictive knowledge, as in behavior modification, technology, engineering, and the like. In support of this interest in technical control has developed a number of control oriented theories such as cybernetic engineering, management theory, general systems and structural-functionalism.

A researcher within this orientation assumes a detached stance toward his world, which through his intellect and will, attempts to subdue it. Intellectual control of this world is approached indirectly, mediated by conceptual constructs, and knowledge about the world is gained through guided observation and carefully designed and controlled manipulation. The scientific experiment is the exemplary paradigm. Hence, the researcher approaches his world objectively, distancing his own subjectivity from the objectified world. Validation of knowledge gained in this orientation proceeds through the ground of corroborative empirical evidences found within this objective world.

Life is viewed differently from one orientation to another. Within this orientation there exists a view that human and social life can be explained away with degrees of certainty, probability and predictability.

When a researcher becomes engaged in empirical-analytic research, he defines his research world through a statement of his researchable problem accompanied by a description of and the research method associated with it. The problem and the method determine the limits of what he sees in the research situation. Circumscribed by the problem and methodology

used, he collects relevant data. These data are then transformed into second-order descriptions guided typically by pre-determined theoretical constructs. What this means is that these second-order descriptions (generalizations and idealizations) are once removed from the first order descriptions of those who dwell in and who experience life within the situation defined as the research situation. When scientist Adolphe Patmann said "Life is always more than what science can say at any given time," he was referring to how in order to arrive at these generalizations and idealizations, the uniqueness and messiness of any lived situations tend to be reduced out.

Knowing of the reductionism that goes on in second order research ventures, the curriculum researcher needs to be concerned about what second order knowledge fails to reveal.

5.2 Situational Interpretative Inquiry Orientation

At this very moment I find myself situated in my world of "conferencing" people. In this world of mine, my "I" is at the centre. I am experiencing life as I am living it now guided by my common-sense typified knowledge about educators' conferences. I define my life now by giving meaning to my paper presentation, to you who are listening or not listening to me, and to on-going events here as I notice them. I am continuously involved in meaning-giving activities as I construct my personal world of meanings. The structure of these meanings is my present reality.

At this moment I see you sitting across from me, in my visual and auditory presence, experiencing your life of "conferencing." You are situated with yourself as centre and that central point is your "I". You are experiencing life as you are now living it in your common-sense conferencing way, defining it by giving your own meaning to things, people and events about you. You, too, are continuously involved in meaning-giving activities as you construct your own personal world of meanings. The structure of these meanings is your present reality.

Hence, in a social situation wherein things, people and events move together, there are many ways in which they are given meaning by the people in the situation. In other words, people are continuously interpreting the events that they experience, and these interpretations differ from person to person. A researcher oriented towards situational interpretative research must keep two significant features in mind: (1) people give personal meanings to each situation experienced, and (2) people interpret the same event in different ways.

Whereas the most human activity of concern within the empirical analytic orientation is man's productive intellectual and technical capacity to work, the activity of concern for those in the situational interpretative framework is communication between man and man. Since research guiding interests of the situational interpretative researcher are insights into human experiences as they are lived, he needs to direct his efforts toward clarifying, authenticating and bringing to full human awareness the meaning structures of the constructive forces of the social

cultural process. The form of knowledge sought is not nomological law-like statements but deep structures of meaning, the way in which man meaningfully experiences and cognitively appropriates the social world. Hence, when he comes to know situationally, he knows his world in a different form and in a different way compared with those of the empirical analytic researcher.

The view of man/world in lived situations is one of man-in-his-world of fellow men. Whereas in the empirical analytic stance, as we have seen, man and world are given second-order constructions through the medium of conceptual constructs, in the situational world man and social world are seen as united. This is not to deny the objectivity of the social world but rather to say that the subjective "I-in-my-world" is in a dialectic relationship with another's "I-in-my-world." This means, for instance, that in my lived world, I as subjective am active, and act upon my social world; hence, I am able to "name" my world. But I realize, however, that my fellow man, subjectively act upon his world, names his world, and influences me. In this sense my "I" and his "I" are dialectically related. Communication is indeed intercommunication between people in face-to-face situations.

In seeking out, therefore, the structure of meanings which are not accessible to empirical-analytic science, researchers in the situational-interpretative orientation must attempt to provide explanations of an interpretative kind. That is, whereas "explaining" within the empirical-analytic orientation means giving causal, functional or hypothetic-deductive statements, in the situational orientation "explaining" requires striking a responsive chord among people in dialogue situations by clarifying motives, authentic experiences and common meaning. The researcher, hence, cannot stand aloof as an observer as is done in empirical-analytic research, but must enter into inter-subjective dialogue with the people in the research situation.

Within the situational interpretative orientation there are different approaches, each allowing a description of the meaning structure in a situation. There is a growing interest among educators in theoretical studies that fall within the phenomenological attitude. The phenomenology of social understanding requiring investigation of meaning-giving activities in the everyday world is the main research interest of some social and cultural ethnographers, particularly ethnomethodologists who follow the tradition established by Garfinkel and Goffman. Interpretation of text and text analogues embodied in social-cultural phenomena is the guiding interest of those who engage in hermeneutics.

Such interpretations are called phenomenological descriptions, providing accounts of first-order experiences people experience, without which, it seems to me, second-order descriptions are deprived of content. The situationally-interpretative oriented research is vitally complementary to empirical-analytic research and deserves close attention by curriculum researchers, particularly for those whose interests lie in the study of curriculum-in-use, curriculum development <u>in situ</u>, or curriculum evaluation <u>in situ</u>.

5.3 <u>Critically Reflective Inquiry Orientation</u>

The third form of research is within the orientation represented

by critical theory.

Whereas in the empirical-analytic research mode the root activity is productive work, and in the situational interpretative, the activity of communication, that of critical theory is reflection. In reflection, the actor through the critical analytic process uncovers and makes explicit the tacit and hidden assumptions and intentions held.

We have noted that researchers within the empirical analytic orientation are interested in second-order descriptions of social phenomena, i.e., nomological law-like statements resulting from mediated and systemized theoretical interpretations of experience. On the other hand, researchers within the situational interpretative orientation are interested in generating first-order descriptions of social phenomena, i.e., descriptions of immediate interpretations of experience. These first order accounts are, we noted, common sense typifications of meanings which an actor gives to situations in terms of his immediate acts in his daily on-going life. Critical researchers are interested in questioning these descriptive accounts, whether they be second order or first order, and in probing for the underlying bases in order to reveal tacitly held intentions and assumptions. This process is what some refer to as critical reflection.

In critical inquiry the researcher himself becomes part of the object of inquiry. The researcher in becoming involved with his subjects, enters into their world and engages them in mutually reflective activity. He questions his subjects and himself. Reflection by himself and participants allows new questions to emerge which, in turn, leads to more reflection. In the ongoing process which is dialectical and transformative, both researcher and subjects become participants in an open dialogue.

However, it is important for the researcher to remember that critical perspective is a two-bladed knife, cutting both ways. Werner states:

> "We must be reflective of the very perspective we use for critical sense-making. Any clarifying of perspective of others or within programs is itself perspective guided. In arguing for point-of-viewism one cannot presume himself free of a viewpoint. One way to deal with this dilemma is to make explicit and reflect upon the theoretical, and methodological beliefs within which our own thinking is situated.[22]

Reflection in the sense used here is not the kind of activity that people as actors engage in in their daily life. For in their day-to-day existence, actors deal with their concerns in routine ways without probing beyond the immediate exigencies. Missing is a conscious effort to examine the intentions and assumptions underlying their acts. However, in critical reflection the everyday type of attitude is placed in "brackets," as it were, and examined in an attempt to transcend the immediate level of interpretation. Critical reflection leads to an understanding of what is beyond; it is oriented towards making the unconscious conscious. Such reflective activity allows liberation from the unconsciously held assumptions and intentions that lie hidden. These may be repressive and dehumanizing aspects of every-

day life which man needs to face in his personal and social life. For example, at the personal level the content of reflection may be the "rationalizations" an actor uses to hide underlying motives for his action. Or, at the societal level, the content of reflection may be the "ideology" used to speak for social policies and practices, rendering obscure society's coercive interests that lie beneath. In this case critical reflection demonstrates interest in uncovering the hidden "true" interests embedded in some given personal or social condition.

Reflection, however, is not only oriented towards making conscious the unconscious by dis-covering descriptions of underlying assumptions and intentions, but is also oriented towards the implications for action guided by the newly gained consciousness and critical knowing. It is interested in bringing about a re-orientation through transformation of the assumptions and intentions upon which thought and action rest. These may be preconceived norms, values, images of man and the world, assumptions about knowledge, root metaphors and perspectives. Critical reflection, then, with its research-guiding interest to liberate man from hidden assumptions and techniques, promotes a theory of man and society that is grounded in the moral attitude of liberation.

Curriculum research within this orientation would ask that focus be given not only on the knowledge structure of life experiences, but also on the normative structure as well. Thus, in such bifocal context, phenomenological description of educational phenomena may be regarded as incomplete, but significant in making possible critical reflective activity. For instance, Van Manen describes the work of the School of Utrecht led by Langeveld,[23] whose interest lies in phenomenological pedagogy. Langeveld is said to argue that phenomenological disciplines are constructed within the dialogical context of an ongoing situationally interpretative activity but guided by some meaningful purpose of what it means to educate within the critically reflective orientation. In describing Langeveld's pedagogical research position, Van Manen states:

> "educational research must always be structured pedagogically; that is, it should be grounded reflectively in the emancipatory norms toward which all education is oriented."[24]

As I understand the field of critically reflective social theory--and I speak as a novice in this realm--I see it as a broad domain, essentially one of the manifold attitudes that man can assume in relating to his world. Hence, it can have related but diverse frameworks such as those reflecting disciplines such as the sociology of knowledge, literary criticism, critical social theory, praxiology, psychoanalysis and phenomenological pedagogy. These disciplines deserve close examination by educational researchers for what they can offer in providing a research perspective oriented toward human and social transformation and change.

6.0 A Personal Reflection

I have given an array of research orientations. By relating to this array, I wish to conclude with a personal note by making observations

and reflections upon the biography of my research interests and my personal transformation over the last several years as mirrored in a set of doctoral students' reports of their research constructs, which in academia go by the name of "dissertations." They are listed as follows:

DOCTORAL DISSERTATIONS

		Completed
Study 1 -	"A Comparison of Bales' and Flanders' Systems of Interaction Analysis as Research Tools in Small Group Instruction," (University of Alberta, Robert Anderson)	1972
Study 2 -	"A Tri-Dimensional Interaction Analysis of the Valuing Process in Social Studies." (University of Alberta, Raymond Hanson)	1975
Study 3 -	"Toward a Cybernetic Phenomenology of Instruction" (University of Alberta, Max van Manen)	1973
Study 4 -	"Knowledge Organization and Instructional Systemics: A Problem in the Epistemology of Curriculum" (University of Alberta, Andrew Hughes)	1975
Study 5 -	"Toward a Conceptualization of Ideal Styles of Curriculum Design Making in Small Groups." (University of Alberta, Douglass Ledgerwood)	1975
Study 6 -	"Emic Evaluative Inquiry: An Approach for Evaluating School Programs" (University of Alberta, Donald C. Wilson)	1976
Study 7 -	"A Study of Perspectives in Social Studies." (University of Alberta, Walter Werner)	1977
Study 8 -	"Toward an Existential Phenomenological Approach to Curriculum Evaluation." (University of British Columbia, Peter Rothe)	in process

I view Studies 1 and 2 as attempts by Bob Anderson and Ray Hanson to investigate life-in-the-classroom by examining school programs-in-use. In their studies they approached teachers and students as their objects of study from an etic stance.[26] In so doing they examined classroom life as experienced by teachers and students using second order constructs codified as Interaction Analysis Systems of Bales, Flanders, or Flanders modified. The first order lived experiences of the actors in the classroom went unexamined.

In Study 3, two perspectives were adopted, one "etic" and the other "emic." Max van Manen's interest in contextuality led him to entertain General Systems Theory as a way of exploring interrelated sub-systems within the instructional system. To complement the etic posture, he

included another perspective to view the phenomenon of instruction. As a part of the study van Manen examined phenomenologically the pedagogical relationship between Don Juan and Castaneda as he interpreted the text of The Teachings of Don Juan : A Yaqui Way of Knowledge.[27] Wherever appropriate the dissertation was written in "the first person singular," a brow-raiser in some research quarters.

Study 4 was influenced conceptually by Basil Bernstein's interpretations of codified knowledge within the framework of sociology of knowledge. Andrew Hughes examined the types of codified knowledge embodied in Social Studies curricula and made an empirical analytic study of curricula-in-use in the classroom. In Study 5 Douglass Ledgerwood set out a culturally based frame of "life-styles" and examined ethnographically acts of group members involved in curriculum development. In Study 6, Donald C. Wilson reinterpreted the etic/emic framework of Pike and the elucidatory/evaluative framework of Gene Glass, and ethnographically studied two cases of curriculum implementation. Don set aside the "installation" view of implementation and, instead, adopted the view of situationally interpreted meanings teachers give to programs received.

In Study 7 Walter Werner explored literature widely in an endeavour to grasp the meaning of "perspective." He initially brought to his task two orientations, the empirical analytic from his earlier graduate work and the hermeneutic from his theological interests. He extended his orientation base by exploring sociology of knowledge, philosophical anthropology, and critical theory. His total effort was focussed on an analysis of perspectives that man-in-his-world employs. Study 8 is an ongoing one. In this study Peter Rothe, concerned with the ontological condition of teachers and students in the situation of a curriculum-in-use, has studied existentialism (particularly as expressed by Heidegger), existential phenomenology of Merleau-Ponty, phenomenology of Alfred Schutz, etc., to enable him to explore the lived experiences of actors in the classroom. Through the use of socio-cultural ethnography and ethnomethodology, he analyzed the day-to-day lived experiences of teachers, students and administrators.

These are young curriculum scholars who have good familiarity with the literature of the curriculum field, who because of the tendency for abstracted reification in curriculum thought have grounded themselves for substantive content in at least one school subject area, and who have strengths in the domain I refer to as "the conduct of inquiry." In this connection, we are in accord with the general public in sounding the slogan "to the basics," but in our bailiwick, by this we mean a thrust into the underlying epistemic, axiological, telic and ontological bases which reveal for us in increasing fullness orientations such as the ones we examined in this paper.

In the brief accounts of the doctoral studies is reflected, too, a biography of the transformation of our own research orientation. Increasingly, we have come to give phenomenological emphasis. But at times we felt "suspended as in brackets," wondering whether or not we were constructing a mystified dreamworld, in the process estranging ourselves from the mainstream flow of educational researchers. At other times we

found ourselves frustrated, finding difficulty trying to make sense to colleagues how we see our research world. In the process, we have become more sensitive to the urgency of coming to know how to communicate cross-paradigmatically at the level of deep structure. We feel there are significant educational implications for such a concern.

At this point in time we are asking the question: "Descriptive knowledge, phenomenological or otherwise, what for?" We take a cue from the first line of Tao, "The way that can be described is not the way." We find this relevant to education because we believe education to be a moral enterprise concerned about what it means to educate and to be educated. In this connection, some of us feel that the inherent logic of "application" often found in education talk--the notion of "applying thought to practice"--should be made problematic, at least when reference is made to the world of people. We feel that for too long "thought" and "practice" have been set apart, an act which has tended to invite reified "thought" on the one hand, and a-theoretical utilitarian "practice" on the other. For too long, we have not been aware that second order thoughts were being "applied" to the first order social world of practice. A phenomenological study of the phenomenon of "application" is called for. Such an explanation might provide us insight into possibilities of contextualizing "thought" and "practice" within a new framework wherein the relatedness of the situational interpretative and the critically reflective orientations may lead us further along the way. This is our current interest and thrust in curriculum inquiry.

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Today, I no longer feel discomfited as I did once when Bruner called for a moratorium, when Schwab pronounced the fact of the moribund state of curriculum inquiry, or when Magoon cried "crisis" in educational research. There are now curriculum researchers with whose ventures I can strike a vibrant and resonant chord. Although not too long ago this chord sounded strange deep inside me, that strangeness is fading. I think it is partly because in being at a conference such as this, I feel a sense of emergent becoming. By being here, I am becoming. I am experiencing a sense of committed involvement in co-creating research paths upon which we might meaningfully tread, as before us unfolds a clearer vision of a different research reality.

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26
The terms "Etic and "Emic" frames were coined by anthropologist Pike who abstracted them from "phonetic" and "phonemic" as used in language "Etic" refers to the stance of an outsider who observes the ongoing events; "Emic" refers to the stance of the insider who lives within the ongoing flow

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